UNITY

The Unitarian

MONTHLY

AN ORGAN OF REASONABLE RELIGION

"One God, one law, one element,
And one far off divine event,
to which the whole creation moves!" Tennyson

FAITH
FREEDOM
FELLOWSHIP

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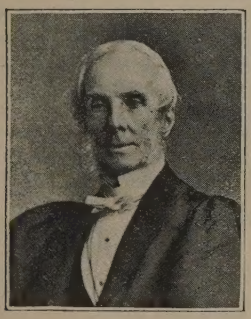
LEST WE FORGET!



REV. WILLIAM GASKELL, M.A.

1805—1884.

Born at Latchford, near Warrington, July 4th, 1805, of an old Nonconformist family. Studied at Glasgow University, graduated M.A., 1824; entered Manchester College, York, 1825; became junior minister, Cross Street Chapel, Manchester, 1828, senior minister, 1854; his ministerial Jubilee at Cross Street, celebrated, 1878, and Gaskell Scholarship at Owens College established; continued senior minister, Cross Street, up to his death, 1884, his sole ministry, and extending to 56 years.

Mr. Gaskell was Professor of English History and Literature at Manchester New College, then in Manchester, 1846-1853, Chairman of the College Committee from 1854 after being Secretary 1840-46. With Dr. J. R. Beard, was one of the founders of the Unitarian Home Missionary Board (now College), one of its Tutors from 1854, and Principal from 1876. At Owens College, Manchester, he conducted classes in Logic and English Literature during the illness of Principal Scott; was Lecturer in English Literature for the Working Men's College, Manchester, 1858-1861, continuing in that post after its amalgamation, 1861, with Owens College Evening Classes. He was Chairman, Portico Library, Manchester, 30 years. Published a considerable number of sermons and controversial tracts, some "Temperance Rhymes," "Lectures on the Lancashire Dialect," and wrote a large number of fine hymns. He was a very definite and uncompromising Unitarian; in Lancashire and Cheshire he was so much in demand as anniversary preacher that he was regarded as the "Unitarian Bishop." In Manchester he exercised great influence in public life, especially in the promotion of education and learning. He was three times preacher of the Annual Sermon for the British and Foreign Unitarian Association in London, 1844-62-75. He married 1832, Elizabeth Cleghorn Stevenson, who became famous as novelist author of "Mary Barton," "Cranford," etc., and biographer of Charlotte Bronte. They had one son, who died in infancy, and four daughters. Mrs. Gaskell died November 12th, 1865, and Mr. Gaskell survived her till June 11th, 1884; both were interred at Knutsford in the graveyard of the old Unitarian Chapel. He was one whose life and work deserve well to be remembered. His mind and character are fittingly expressed in two verses of one of his hymns—

Though lowly here our lot may be
High work have we to do—
In faith and trust to follow him,
Whose lot was lowly too.

To duty firm, to conscience true,
However tried and pressed;
In God's clear sight high work we do,
If we but do our best.

WISE SAYINGS.

I never knew a proud man that was not ill-natured, nor an ill-natured man that was not proud.

If we do not govern our passions, we may be sure our passions will govern us.

Those who are given to tell all they know generally tell more than they know.

The meanest way of praising ourselves is finding fault with others.

Those who give nobody a good word deserve nobody's good word.

When we speak of the dead we should tread softly over their graves.

That good Unitarian, the noblest amongst women, Florence Nightingale, died Saturday, Aug. 13, aged 90.

PLEASE NOTE: Editor's New Address—"Dovestone," Denton Road, GORTON, Manchester.

The Unity of Man.

Humanity is one: no weakest brother
Can fail or falter, sin, or suffer woe,
But that the suffering reacheth every other,
And all the world with him doth fainter grow.

Humanity is one: who thinks to conquer
By crushing down a weaker in the way,
Knows not that in his own unreasoning rancour,
He beateth down the steps that lead to day.

Humanity is one: there is no heaven
If one unholy lingers far apart;
It worketh in their bliss as evil leaven
That taints at last the universal heart.

Humanity is one: thou that overcomest,
O be thou strong for those that are but weak;
So shall a thousand triumph where thou winnest,
And many find what few know how to seek.

—Clara Gregory Orton.

"Poor Human Nature."

By the Author of "Randal's Principle," Etc.

CHAPTER IV.

Nellie Matson, as we have seen, was the daughter of Joe Simmons' landlady. Joe had rescued her from the clutches of those scoundrels who seek to lure young girls into the horrors and degradation of "white slavery" by advertising attractive situations at good wages as the bait. Joe was almost old enough to be a fatherly friend to the girl; as it was he took a real brotherly interest in her, and had secured her regular employment with good prospects, at the newspaper office, where he himself was now sub-editor and assistant manager. Both Nellie and Mrs. Matson were very grateful indeed for what Joe had done, and they regarded him with considerable admiration, and would do anything for him.

Nellie's escape from being entrapped to her possible ruin had opened her eyes to the position of females generally, and to that great problem of "Women's Rights." She read much on the subject and became an active member of a Suffrage Society. In that movement she made the acquaintance of several very able and noble women of various ages. One of them, Edna Dyla, an eloquent speaker of about thirty years of age, she almost worshipped. Miss Dyla was indeed a fine character. She was clever too: a University graduate with an M.A. degree in honours, a journalist editing one of the weekly papers of the Women's Movement, and authoress of one or two moving books which had touched the conscience of society.

It seemed almost like fate that Edna Dyla and Joe Simmons should become acquainted with each other. A series of articles had been appearing in the "Gazette" on "Humanitarian Problems," which had attracted much attention. They dealt with "The Aged Poor," with "The Children of the State," with "Lonely Women," with "Friendless Girls," the Tramp under the title of "The Knight of the Road," with "Sex Equality," "Co-operative Housekeeping," and "The Great Appeal of Woman." Copies of these articles had been sent to Edna Dyla. She made up her mind to find out who was the writer of them. So one morning she appeared at the "Gazette" office and inquired for the Editor. To her surprise she met Nellie there. Ushered into the Editor's sanctum she told her business, expressed her appreciation of the articles and wished personally to thank the writer.

"Thanks, Miss Dyla, for your good opinion. As for the writing of the articles I cannot claim any credit. But I must ask you to see my sub-editor."

So she was ushered into another apartment and introduced to Mr. Joseph Simmons.

"I have come, Mr. Simmons, to thank those who are responsible for your paper—for that splendid series of 'Problem' articles which have recently appeared."

"Indeed, Miss Dyla, it is very good of you to be so kind. It is encouraging to know that our work on the paper is felt to be good and helpful, and we are very much obliged to you for your cheering word."

"I fear I am somewhat presuming, Mr. Simmons, but whoever the writer is I should like to make his acquaintance, for I have something to say to him."

"To him? Why may not the author be a woman? 'Justitia' might stand for either sex."

"If a woman, I shall be surprised Mr .Simmons. The articles show much more of the masculine than of the feminine characteristics. But in any case my purpose is the same."

"I may tell you, Miss Dyla, that the writer desires to remain anonymous, and has no desire for the personal identity to become known. There are very important reasons why this should be, and I am bound to respect the writer's own wish in the matter. If I can be permitted to divulge the name I will let you know later. But at present my lips are sealed."

"I am sorry it is so; I can assure you I would treat it as 'confidential' even if you could satisfy me. But I should be glad if you would convey a message of thanks to the writer from me. If I were to write a letter to say what I wished to say, addressed to your office, could you have it delivered into the writer's hands."

"Yes, Miss Dyla, I will most readily do that."

"Then I will send you what I wished to say. In the meantime, Mr. Simmons, may I ask a favour from you? I noticed that you delivered a most helpful speech last week at a public meeting held in support of "Old Age Pensions." What you said so touchingly about old women convinced me that you are a real friend of women. Could you come and help our Women's League, by being chairman of our next public meeting? We should be most grateful if you would consent."

"I fear, Miss Dyla, you over-estimate my ability to help you. But if you really think I can be of any use I will not say 'No.'"

"Thank you, so much, Mr. Simmons. I am delighted that you consent. It will really be a great service to our cause."

And a few minutes later Edna Dyla bowed herself out, her face suffused with smiles, and such winsomeness as to put Joe's heart into somewhat of a flutter.

Thus did an acquaintance begin that was to be fraught with great consequence to both.

(To be continued).

The Life Immortal.

By the Rev. E. RATTENBURY HODGES.

Apart from the question of religious beliefs, we may conclude that the order of the Universe and the forces of Nature make for the general happiness and well-being of living things. Health is the normal state of countless myriads of organisms; disease and death are but incidental.

"Nature, red in tooth and claw," does not occupy the foreground of the Cosmos. Moreover, John Stuart Mill's famous indictment against God's Providence proves to be a gross exaggeration. Let us glance at the past. The initial conditions on our planet must have been favourable, otherwise no forms of life could have appeared, or had they done so under a hostile environment, all would have been swept out of existence ages ago. In fact, the dawn of life could never have got beyond the dawn stage.

True, countless types have vanished. They "had their day and ceased to be." But the record of their existence such as it is, furnishes us with indubitable evidence of evolution. Nature is ever advancing and unfolding. And since you and I and all our race are her offspring, therefore we are advancing and shall continue to do so.

A pure assumption, some are ready to say. Well, if they think so, my rejoinder is that for every instinct there is its equivalent satisfaction. Now seeing that mankind, from remotest ages to the present day, has passionately longed for as well as believed in the immortality of the soul, that very longing (apart from theological dogmas and leaving out of account certain well attested facts of spiritualism) ought to be a strong guarantee that the Supreme Power is working out some grand ultra-physical or psychical purpose.

Therefore, I for one, chime in with Browning, who sings:—

"God's in His heaven,
All's right with the world."

Surely the supreme desire of the highest and noblest creature on this planet cannot count for nought, nor culminate in blank despair.

As Science holds to the indestructibility of matter and gives abundant reasons for such a doctrine, even so the soul of man has not only spiritual data of high value, but above all possesses an innate sense or consciousness that it is dowered with a timeless life.

"Now are we the Sons of God, and it is not yet manifested what we shall be."

Memorial Anniversaries.

By A. D. TYSSEN, D.C.L.

Several Sundays fall on notable days during the next three months.

September 4th is the anniversary of the inauguration of the French Republic, and shows how good may come out of evil; seeing that the terrible disasters of the war with Germany were the means of conferring on France the blessings of a constitutional form of Government.

September 11th marks the death of David Ricardo, who is duly noticed in our little book of Memorable Unitarians.

September 18th is denoted in our almanacs as the day on which John Lewes was burnt at Norwich in 1583. We have not found him named anywhere except in Bloomfield's History of Norfolk, 1739 edition, by the Rev. Charles Prekin, Vol. II., p. 208, and we find there a trifling notice that he was burnt for denying the Deity of Christ, and died in silence without recanting. Here was an obscure man who felt a conviction different from that held by his neighbours, and preferred suffering a painful death to making a dishonest profession. Surely we ought to honour his memory and let all martyrs know that they will not be forgotten. Bloomfield refers to Fuller 169, and to Hol. 1354 Lib' Civit as authorities.

September 25th is the birthday of Felicia Dorothea Hemans, nee Browne, who was born in 1793, and died on May 16th, 1835. A summary of her life and works may be found in the Dictionary of National Biography. The same day is marked in general almanacs as Lucknow Day, being the date of the first relief of that town in 1857.

October 2nd witnessed the death of W. E. Channing in 1842, a worthy member of the body of Memorable Unitarians.

October 16th is the anniversary of the burning of Ridley and Latimer at Oxford in 1555.

October 30th is given in our almanac as the birthday of A. L. Livermore in 1811. We shall be grateful to receive some information concerning him, as his name does not appear in the Dictionary of National Biography, or in our book of Memorable Unitarians.

November 13th saw the birth of Robert Louis Stevenson in 1850, who died at an early age on December 4th, 1894, but distinguished himself as a novelist, essayist, poet, and traveller.

November 20th is appointed as the day for making collections for the British and Foreign Unitarian Association.

Home Circle.

BOOKS AND READING.

Books we know,
Are a substantial world, both pure and good;
Round which with tendrils strong as flesh and blood,
Our pastime and our happiness will grow.
—Wordsworth.

That is true if they are really good books. But there are many books which are not good, and the reading of which is very harmful. Such papers and magazines are read by thousands, "Penny Dreadfuls"—"bloods" as boys call them. Miss A. M. Read, of the National Home Reading Union, says that there are eighteen of these having a sale every week in this country of 2,727,000 copies, and she asks: "What have we to set against them? Not more than half-a-dozen papers that count, two only of which are issued weekly; and these circulate, all told, not more than 265,000 copies."

The same is true to a great extent of books. Some of the worst books are widely read, poisoning the lives not only of adults, but of young people.

Was ever book containing such vile matter
So fairly bound? Oh, that deceit should dwell
In such a gorgeous palace!
—Shakespeare, "Romeo and Juliet," III., 2.

Our greatest poet evidently saw the evil influence and effects of reading vile literature. Some great writer has asserted that a man's character is told by the books he is most fond of reading. There is no doubt whatever that character is largely formed by the kind of reading that is indulged in. It is of the greatest importance, therefore, that teachers, parents, guardians, should exercise some oversight over the reading of young people and educate their taste in the healthy direction. So great is the power of books for good or ill that bad literature needs to be guarded against in every possible way.

Words are things, and a small drop of ink,
Falling like dew, upon a thought, produces
That which makes thousands,
Perhaps millions,—think. —Byron.

George Eliot, in the opening words of her greatest book, "Adam Bede," says: "With a single drop of ink for a mirror, the Egyptian sorcerer undertakes to reveal to any chance comer far-reaching visions of the past. This is what I undertake to do for you dear reader." The influence of the written word is so effective in picturing scenes both beautiful and ugly, in provoking thoughts either good or evil that the writer of good literature is a powerful moulder of good character, while the author of an evil book becomes the source of pollution and misery, the destroyer of what is fair and good in human life. Therefore a good book is a precious treasury; a bad one ought to be shunned and even destroyed.

The pages of thy book I read,
And as I closed each one,
My heart responding, ever said,
"Servant of God! well done!"

Well done! Thy words are great and bold;
At times they seem to me
Like Luther's in the days of old,
Half-battles for the free. —Longfellow.

The poet wrote those words as part of his tribute to William Ellery Channing's writings against slavery. It would be a safe standard for reading if all our books could stand the test of Longfellow's first four lines. Cannot our Unitarian Churches and Sunday Schools do something more to guide the reading of our young people? Why not have Unitarian Home Reading Circles? What variety of reading could be provided from Unitarian authors: prose and poetry, pathetic, serious, or humorous. It would include authors such as Charles Lamb, Leigh Hunt, Channing, Parker, Louisa Alcott, Charles Dickens, Longfellow, Emerson, Oliver Wendell Holmes, Priestley, Martineau, Armstrong, and a whole host of others. In science, Sir Charles Lyell, Sir H. E. Roscoe, Mary Somerville, W. B. Carpenter, Agassiz, Darwin, etc., provide scope for the exercise of taste in that direction. In Unitarian biography and history, too, what fascinating interest could be experienced. And the need is truly great for Reading Circles in Unitarian doctrine. Have we not a great responsibility towards our young people in these matters, if not also to those who are older? Is it not ours to offer guidance, and such help as is really needed? Courses of reading could be drawn up and suggested—even in this Unitarian Monthly, if not elsewhere.

The minister groaned in spirit
As the tremulous lips of pain
And wide, wet eyes uplifted
Questioned his own in vain. —Whittier.

THE MINISTER AND HIS DAUGHTER.

On religious matters as on others our children ought not to ask our guidance in vain. Indeed, they ought not to have to ask; it should be given. The words from the poet Whittier are from his verses entitled: "The Minister's Daughter." The story is this:—

The minister preached a sermon on the Fall of Adam in the Garden of Eden. He described how that in consequence of Adam's sin the wrath of God came upon all mankind, so that all but a chosen

few were doomed by him to quenchless burning in an everlasting hell. He walked away from the service with his little daughter through the fresh green meadows, musical with singing birds, and beautiful with flowers, and blossoms on the trees. The minister said to his little daughter: "How good the Lord is who gives us these gifts!"

O father!" said the little maiden," "I think these pretty blossoms are very wicked. Had there been no Garden of Eden and no fall, and never a tree had blossomed, God would have loved us all."

This shocked the minister, and he exclaimed: "Hush, child! whether comes good or ill, we must fear and love Him still."

"I do fear Him!" said the daughter, "and I try to love Him; but I wish He was good, gentle, kind, and loving as you."

And thus the minister groaned in spirit, and pondered the words of his little one, so that he never preached that awful doctrine of divine hate again.

Father and Child.

A friend asked me lately whether it was not well to close our prayers to God with some reference to the great teacher who has taught us all so much, to declare to the awful and eternal God that it is as followers of that dear Teacher that we offer up our supplications to him.

Well, I think the central thing that Jesus wanted to teach all those who would hearken to his word was no other thing than this—that God is even as our Father, that all tenderness and grace and loving-kindness which we can imagine in the very best of human parents lie in the depths of the divine nature in myriad-fold force and beauty; and that in all our relations with God the truest symbol by which we can think of Him as a guide to us in our own attitude towards Him is this wonderful symbol of His Fatherhood. And to me that is the light and glory and joy of the undying gospel of Jesus, that he has helped me to realise—perhaps without him I never should have realised—and helped millions and millions more to realise that God is in very truth and fact our Heavenly Father, bending over us in infinite love and tenderness, a love which no sin of ours can ever quench, a love to throw ourselves on which is eternal peace and strength and gladness to our souls.

But then, when I think of even a human father—if he be kind and wise—and imagine his little child approaching him and uttering his little petition in the father's ear, and then concluding with "and, father, it is as your eldest son's little brother," or, "it is as your eldest son's pupil and scholar that I come to you"—I feel so very sure that that father would stoop down and say, "My little lad, I do not want you to come to me as anything but just my own little boy. Come to me always, darling child. Say to me all that is in your heart, and never, never be afraid." And I even think that just a quiver of sadness would pass over that father's face to think that his own child had thought he must come to him as anything else than his child, even though it were in the name of that good and gracious elder son whose beautiful love was such a joy to the father's heart. —R. A. Armstrong.

Jesus, our Hero.

Thomas Carlyle, in his "Hero-Worship" says that the primary faculty of a hero is an inborn gift of nature which enables him to discern the inner heart of things. "Given a great soul," says he, "open to the Divine Significance of Life, then there is given a man fit to speak of this, to fight and work for this, in a great, victorious, enduring manner." Then was not Jesus a Hero indeed?

He perceived as no one before him had ever perceived, how false, how opposed to moral progress was the doctrine of "an eye for an eye." Not only did he SEE the falseness of such a moral standard, but he FOUGHT against it, opposed it at every opportunity. He advocated "a better way"—his doctrine of "non-resistance" was but the first step towards the sublime lesson of Universal Love.

Here was a Hero-Prophet, a man with a message, possessed with an indomitable force of character, to whom obstacles were but stepping-stones to victory—the victory of the Truth over minds oppressed by that greatest of tyrants—tradition!

"His word was Truth"—that was the secret of his strength. He pleaded not for himself, but that all men might know the truth as he knew it. The life of such a Hero cannot be lived in vain; the influence of his personality, his self-sacrificing zeal in the cause of humanity, make his labours of enduring benefit to the human race.

Hero-worship has always existed, and can never die. We ourselves may be original and true, but that should in no way indispose us to reverence and believe truths which have been given us by others. "Hero-worship," says Carlyle, "heartfelt prostrate adoration, submission, burning, boundless, for a noble Form of Man—is not that the germ of Christianity itself?"

Our own increased knowledge, the various theorems of scientists and theologians, have in no wise altered the truth of Jesus' teaching.

"Thou shalt love God supremely, and man, thy brother, as thyself." We still need to learn the lesson given us by the life of the Hero Jesus.

Well may we ask with Carlyle, "Why may not every one of us be a Hero?" Let us follow, as best we may, our great Exemplar, and in him we shall find our highest guide to the Heroic life.

"A world all sincere, a believing world. . . . . That were the right sort of Worshippers for Heroes: never could the truly Better be so reverenced as when all were True and Good!" —E. R.

Evil Cannot Last.

Goodness is alone immortal,
Evil was not made to last. —Mackay.

Evil cannot last. Why not? Because evil is disorder, and disorder is self-destructive, wears itself out, kills itself.

Is it not so with physical disorder, as disease in the human body? Unless the disorder be destroyed by some healing power which restores order and harmony in the system, it soon disorganises and breaks up the body so as to produce its death; and after the body has perished the disease has exhausted itself, has brought itself to an end.

Was it not so with the prodigal in the parable concerning his moral condition? What we call sin is the disorder of the soul; it is moral disease. It disorganises and breaks up the power of individual character. The sin of the prodigal produced that effect upon him. And when his wretchedness and pain made plain to him the condition of disorder he was in, and he could feel and see himself fast breaking up and going to pieces, he repented, altered his course, turned himself to the ways of order and righteousness, and his moral disorder was cured.

Evil can destroy the fleshly body, but not the soul within the body. In the Providence of God the pain and agony which disorder produces force the soul to realise its dangerous condition, and the mistaken course taken; repentance follows, disorder is driven out by a return to order, and the soul restored to a condition of security.

We see how evil pursues its own self-destruction in society. Selfishness leads to quarrels; disorder ensues; society—made up of its individual human beings—feels the wretchedness of it all, and knows that such disorder must come to an end in one of two ways: mutual extermination, or restoration of peace by right relationships. And so measures are taken to establish peace.

War between the nations is admittedly a great evil. The more keenly the evil of it is felt the sooner will the nations agree that there shall be no more war. The horrors of war will abolish war. Otherwise the fighters would exterminate each other until there were none left to fight—war destroying the power to war.

Jesus very plainly taught that evil cannot last. He stated that: "If a kingdom be divided against itself, that kingdom cannot stand. And if a house be divided against itself that house will not be able to stand! And if Satan hath risen up against himself, and is divided, he cannot stand, but hath an end"—(Mark iii., 24-26; Matthew xii., 25-26; Luke xi., 17-18).

Now every kind of evil is disorder, antagonism, strife, division, and according to Jesus everything existing in this state of disorder or division against itself cannot last. Even Satan kills himself, puts an end to himself. Jesus therefore could not teach this and at the same time teach any doctrine of eternal punishment. By this it is clear that he did not believe or teach the doctrine of an eternal hell, or an everlasting Satan. The people in his time believed in the existence of Satan as a personal and supernatural being. There is nothing to show that Jesus shared that belief. There is strong evidence that Jesus rejected the idea of an everlasting Satan. It is just like saying: If, as you believe, there is a Satan it is certain that he cannot exist long. For by your belief he only exists to produce disorder, strife, division, and division against himself. But that which is divided against itself must soon come to an end. So by your own belief your Satan is doomed to pass away.

The doctrine of Eternal Punishment has no support whatever in the teaching of Jesus. It is quite foreign to his gospel. It contradicts his saying that "it is not the will of your Father which is in heaven that one of these little ones should perish," and of his teaching: "Love your enemies—that ye may be sons of your Father"—who—"maketh His sun to rise on the evil and the good, and sendeth rain on the just and the unjust. Ye therefore shall be perfect, as your heavenly Father is perfect." In other words: God loves his enemies, is good to those who are evil as well as to those who are good, and therefore we are urged to love our enemies in order to be like the heavenly Father.

As the New Testament teaches that God never changes His ways even by a shadow of a turning, once He loves His enemies, He always does the same, and loves them into becoming His friends. He is described by Jesus by the picture of the Good Shepherd going after the lost—until he find it. If it be the will of the Father that not one of His little ones shall perish, that is quite sufficient to make sure that not one will perish. The will of God is supreme over all. There is no power equal to His. If there were anything in man or elsewhere that could possibly frustrate God's will so that He would be defeated—made to fail—then God would not be God, but the power able to defeat Him would be God. God is almighty to accomplish everything He wills, everything that is right and good, which means—everything that agrees with the divine perfection.

And the phrase, "everlasting punishment," is not a correct translation of the Greek words of the real Scripture. The rendering would be more literally true if put as "temporary correction," for "aionios" translated "everlasting" means: age lasting, or time lasting, of limited duration. The noun "aion," from which the adjective "aionios" is formed, is used not only in the singular but in the plural, and therefore it cannot mean Eternity, as there can only be one eternity. And "kolasis" incorrectly rendered "punishment" literally means a "pruning," and therefore corrective and remedial in its nature, intended for the improving of that which is pruned. So whether "aionios" be translated "everlasting"

or "eternal" it is in both equally incorrect. Its meaning as to duration is quite indefinite and is decided more by the nature of that which it qualifies. "Enduring correction" means—enduring as long as the remedial purpose of the correction requires; when that is accomplished the correction ceases. "Enduring Life" is an endurance that never ends, if life itself is of its own nature endless.

Other expressions which are considered by the "orthodox" to support the idea of everlasting punishment, and therefore endless duration of an evil state, are explainable in the opposite sense. There is no support for the notion of an eternal hell in the teaching of Jesus or anywhere in the New Testament. Even if there were it would not therefore be true. The reporters of what Jesus said and taught were not infallible in their accounts, and none of the New Testament writers were entirely proof against the influences of the popular beliefs of their times. Yet in spite of such considerations it is very significant that there is nothing in the New Testament that favours the doctrine of the endlessness of evil. Indeed, Paul clenches the matter when he declares: "Then cometh the end when He (Christ) shall deliver up the kingdom of God, even the Father. And when all things have been subjected unto him then shall the son also himself be subjected to him that did subject all things unto him, that God may be all in all"—(I. Corinthians xv., 24-28).

Evil being disorder is divided against itself, and therefore cannot stand. Being self-destructive, like fire it burns itself out, or fights itself out, and of its own inherent weakness comes to an end. But goodness, or righteousness, is immortal, imperishable, and overcomes all evil. Thus God vindicates Himself and the Divine Will reigns supreme over all.

Are You Converted?

You are Converted if you are endeavouring after health of body, if you are obeying the laws of physical holiness, if you are making your bodily faculties members of righteousness.

You are Converted if you have subdued vicious tendencies in your blood, if you have conquered base appetites and fleshly lusts, if you are an exemplar of physical sanity.

You are Converted if you are working against the forces of physical deterioration and debasement around you, if you are opposing the low conceptions of human nature promulgated in the name of religion, if you are not yielding to the mean influences current in Society.

You are Converted if you have "a mind of your own," educated by inquiry and reflection on your part, if you have ideas which you have reasoned out, intelligence which you have won, and experience which you have bought by Spiritual trial.

You are Converted if you have decided to follow truth alone, at all costs, to put away mere fashion and profession, and hold to the sanctions of your own soul.

You are Converted if you have overcome prejudice, bigotry, and casteism, and take a comprehensive view of life, having the whole world for the reason of your belief, and a sympathy which embraces all mankind.

You are Converted if you have given yourself to the Highest as its instrument, to be possessed and used by it for the expression of its increasing purpose, if you worshipfully yearn for a perfect atonement with the Holiest.

You are Converted if life means to you a progress in wisdom, a growth in righteousness, a development of character, a spiritual ascension; if you are more and more completely delivered from selfishness and indifference, and stirred up to more strenuous service of man and more devout worship of God.

Conversion does not mean the suppression but the development of faculty; not characterlessness, but characterfulness; not inertness, but intenseness; not the mere turning away from evil, but the active occupation of good; not the acceptance of a substitutionary righteousness, but the building up of personality as a temple for the habitation of the Divine Holiness. —Alexander Webster.

WHAT IS UNITARIANISM?

The Fatherhood of God,
The brotherhood of man,
The leadership of Jesus,
Salvation by character,
The progress of mankind
Onward and upward forever.

"They who do not think that Christ is equal to the Supreme Being are anxious to disavow any belief in a multiplicity of Gods. They therefore denominate themselves Unitarians."—Dr. Priestley.

"Nothing is declared, in the Gospel itself, to be fundamental to Christianity, beside this great truth, that Jesus is the Christ, or a Messenger from God. This belief is called Unitarian, because they who embrace it look upon themselves as the only class of Christians who really and properly maintain the unity of God."—Theophilus Lindsey.

Never a truth has been destroyed;
They may curse it and call it crime;
Pervert and betray, or slander and slay,
Its teachers for a time;
But the sunshine aye shall light the sky,
As round and round we run;
And the Truth shall ever come uppermost,
And Justice shall be done. —Charles Mackay.

Justice and Mercy.

An orthodox minister writes a letter expressing some of his theological convictions, and one sentence includes these words: "His (God's) mind is made up of opposite principles, as Justice and Mercy."

This is the old notion that God's Justice and Mercy contradict each other. If that were really so then God would be divided against Himself, and His power would be broken. Then the whole order of the world and of the Universe would fall asunder. No longer would there be anything solid or enduring for all to rest upon, and everything would collapse into chaos and utter destruction.

But that cannot be, for the reason that God is consistent with Himeslf, and all His attributes are in harmony with His will and with each other. It is an axiom of thought and philosophy that things which agree with the same thing are in agreement with each other. The divine justice is exerted by the will of God, and is therefore in agreement with that will; the divine mercy, too, issues from His will and agrees therewith. These two attributes of God equally in agreement with the divine nature must be in agreement with each other. For the justice of God is merciful else it would not be just; and the mercy of God is justice or it would not be merciful. If a parent, in mercy, spared his erring child from necessary correction, it would not be merciful at all, for through lack of needed restraint the wrong-doer would just as easily do wrong repeatedly and suffer the consequences of the same mistakes over and over again. Such apparent kindness would not be kindness at all, but cruelty rather. Justice in correction is merciful in preventing future suffering. True justice and true mercy always agree; they are two names for the same thing. God's justice and mercy are one and the same—one with His love.

The Atonement.

The idea of atonement or of sacrifice to God for human sin, and to purchase the Divine favour, is not something peculiar to Christianity, or even to the Bible. It is far older than the Bible. The heathen religions of the world were full of it thousands of years before either Judaism or Christianity was born. It is pre-eminently a heathen idea. It is Jewish far less than it is heathen, because Judaism borrowed it from heathenism. But it is far less Christian than Jewish, for Jesus, the Founder of Christianity, did not teach it at all, or even countenance it, but taught instead that God is a Father, and hence needs no propitiation. It is worthy of notice that the New Testament, properly translated, does not even contain the word atonement. The common version contains it in one place, the 5th chapter of Romans. But the Revised Version wipes even that out, so that we may say that the word atonement is not found in the New Testament at all; much less is it found in any utterance from the lips of Jesus. —Sunderland.

Ruskin and Preaching.

John Ruskin once wrote the following:—

There are two ways of regarding a sermon—either as a human composition or a Divine message. If we look upon it entirely as the first, and require our clergymen to finish it with their utmost care and learning, for our better delight, whether of ear or intellect, we shall necessarily be led to expect much formality and stateliness in its delivery; and to think that all is not well if the pulpit have not a golden fringe round it, and a goodly cushion in front of it, and if the sermon be not fairly written in a black book, to be smoothed upon the cushion in a majestic manner in the beginning—all this we shall duly come to expect; but we shall at the same time consider the treatise thus prepared as something to which it is our duty to listen without restlessness for half-an-hour or three-quarters, but which, when that duty has been decorously performed, we may dismiss from our minds in happy confidence of being provided with another when next it is necessary. But if once we begin to regard the preacher, whatever his faults, as a man sent with a message to us, which it is a matter of life and death whether we hear or refuse; if we look upon him as set in charge over many spirits in danger of ruin, and having allowed to him but an hour or two in seven days to speak to them; if we make some endeavour to conceive how precious these hours ought to be to him, a small vantage on the side of God, after his flock have been exposed for six days together to the full weight of the world's temptation, and he has been forced to watch the thorn and the thistle springing in their hearts, and to see what wheat had been scattered there, snatched from the wayside by this wild bird and the other; and at last when, breathless and weary with the week's labour, they give him this interval of imperfect and languid hearing, he has but thirty minutes to get at the separate hearts of a thousand men to convince them of all their wickedness, to shame them of all their sins, to warn them of all their dangers, to try by this way and that to stir the hard fastenings of those doors where the Master Himself has stood and knocked, yet none opened, and to call at the openings of those dark streets where Wisdom herself hath stretched forth her hands and no man regarded—thirty minutes to raise the dead in—let us but once understand and feel this, and we shall look with changed eye upon that frippery of gay furniture about the place from which the message of judgment must be delivered, which either breathes upon the dry bones that they may live, or if ineffectual, remains recorded in condemnation, perhaps, against the utterer and listener alike, but assuredly against one of them.

Notes and News.

EDITOR'S ADDRESS: "DOVESTONE," DENTON ROAD, GORTON, MANCHESTER. Will all correspondents please note?

CALENDAR PAGE: Calendar page matter for the "Unitarian Monthly" should be in the printers' hands not later than the Monday preceding the last Sunday of each expiring month. As the paper is printed on the Wednesday of that week ready for sending out the earliest parcels on the Thursday, the late arrival of matter causes considerable inconvenience and some disorganisation. When a proof is desired, matter should be in the printers' hands on the Friday previous to the Monday aforesaid.

Owing to the printers' holiday, Ashton Wakes week, August 20-27, this issue has had to be printed a week earlier than usual. This will account for later items of news not securing insertion.

A fellow minister has written, August 3rd, to the Editor: "You may be off to the land not abounding in milk and honey, but with dog-sausages—the land 'so verdammt Beschützen'—wherein you will discuss not dog but dogma. I looked forward with some hope (for the cry 'à Berlin' has been sounding in my mind and heart for the past 12 months) to go to the Conference.

"But one must submit to the decrees of Providence. Thank God, if I am poor in pocket, I am not yet bankrupt in ideas."

This correspondent evidently has strong political opinions: 'so verdammt Beschützen'—so cursed with Protection is his idea of Germany. Well, Unitarianism stands for free exchange of ideas, in which he himself is not bankrupt. Our friend may console himself that along with the Secretary of the British and Foreign Unitarian Association and the Superintendent of the U. Van Mission, and the Editor of the "Unitarian Monthly," he remained to look after the work at home. For Providence did not permit the Editor to go to Berlin, and there must be somebody to keep things going here.

A national memorial is to be erected at Boston, Mass., U.S.A., to Edward Everett Hale, the Unitarian minister, author, and philanthropist.

The Editor has been a month with the Unitarian Van, visiting Winchester, Southampton, Portsmouth and other places, and is now doing five weeks' work with the Van in Northumberland. The extent to which Orthodox ideas are still rampant is astonishing, so widely prevalent are they still in this 20th century. The work of Unitarianism done! It is only beginning. The message preached from our Vans is proving a veritable "God send" to many.

Many American Unitarians were in England at the end of July on the way to the Berlin Congress, and in London, Liverpool and Manchester districts our Unitarian pulpits were mostly occupied by American preachers on Sundays, July 24th or 31st.

Rev. R. Travers Herford, B.A., has been presented with a gold watch and an address on completion of 20 years' ministry at Stand Unitarian Church, and Mrs. Herford with a set of Dicken's works.

An American Unitarian minister—Dr. Slicer, of New York—was asked in Scotland: "What are the limits of freedom in your pulpit?" "Well," answered he, "my congregation don't have to believe what I say; but—they expect me to believe it with regularity."

Mr. Edward Talbot, M.A., L.L.B., son of Sir Wm. Talbot, has been the recipient of a presentation from the Committee of the Unitarian Home Missionary College, Manchester, on his retiring from the Hon. Secretaryship of the College, which he held from 1893.

The Sermon preached for the B. and F. Unitarian Association in Whit-week is to be published at the request of Dr. J. B. Paton, of the National Home Reading Union, and circulated in Sunday Schools everywhere.

The Missionary Conference Committee has arranged for a series of open-air meetings at Blackburn in September, and a similar series at Walkden, following up the recent visit of the Unitarian Van.

The sympathy of our readers will go out to our veteran minister, the Rev. J. C. Street, in his bereavement caused by the sudden death of his wife.

Annual Meetings of the Eastern Unitarian Union have been held at Ipswich, July 21st, and of the Southern Unitarian Association at Southampton, July 27th.

The Unitarian Van Mission Meetings at Burnley in July, with Rev. J. Morley Mills as missioner, were very numerously attended.

Two Channing House girls have passed the Matriculation examination, London University—Miss Emma Redfern, daughter of Rev. R. S. Redfern, Leigh, Lancashire, and Miss Dorothy Kingston, daughter of Mr. T. Kingston, Putney. Congratulations.

"If this Van could be in the town for six weeks instead of six days, the Missioners would make converts by hundreds." Thus wrote an Agnostic in the visitors' book in the Van at Southampton. And on the same visit a message came from a Wesleyan minister that he wished prosperity to our Mission.

Sir Edwin and Lady Durning Lawrence entertained between two and three hundred Unitarian Sunday School Teachers on Monday, August 1st.

The International Congress of Free Christians has been attended by greater numbers than were anticipated, larger halls having to be secured.

PULPIT CHANGES: Farewell and presentations to Rev. A. E. Voysey, M.A., July 4th, on leaving Northampton for Belfast; Rev. R. J. Hall, M.A., Ansdell, resigned, to become Unitarian minister at Auckland, New Zealand.

DEATHS: Mr. Thomas Charles, Bury, Lancashire, July 21, 66; Mrs. Leyland, widow of Rev. T. Leyland, at Blackpool, July 25; Mrs. Hopkinson, Rawtenstall, widow of Rev. E. W. Hopkinson, July 16;

Mrs. R. Kell, Bradford, July 31, 93; Miss A. Oliver, Withington, Manchester, August 2, 81; Mrs. Street, wife of the Rev. J. C. Street, Shrewsbury, August 3; Mrs. William Lord, of Manchester, August 6, 58; Miss Edith Gittins, Leicester, August 7, 65; Mr. John Bromiley, Bolton, August 10, 80; Mr. S. C. Potts, Borough Treasurer, Huddersfield, July 31; Mr. Alderman Affleck, of Gateshead, August 3, 52; Miss Frances Reay, Sunderland, July 29th.

WISE SAYINGS.

Few take care to live well, but many to live long, though it is in everybody's power to do the former, but in no man's power to do the latter.

The first requisite in conversation is truth, the second sense, the third good humour, and the fourth wit. Words are like arrows and should not be shot at random.

We may be as good as we please, if we please to be good.

Ill habits are easier conquered to-day than to-morrow.

If a coat be ever so fine that a fool wears, it is still but a fool's coat.

They worship God best who resemble Him most.

Tongues are like racehorses—the quicker they go the less weight they carry.

Those who fear God the most, fear men the least.

Example is a lesson that all can read.

—Chowbent Chapel Calendar.

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WHAT IS UNITARIANISM?

"UNITARIAN, one who denies the doctrine of the Trinity, believing that God exists only in one person."—Webster's International Dictionary.

"Unitarianism—amounts to this—That there is One God, even the Father; and that Jesus Christ is not this One God, but His Son and Messenger."—Dr. W. E. Channing.

"We believe in the doctrine of God's Unity, or that there is one God, and one only.'

"We object to the doctrine of the Trinity that, whilst acknowledging in words, it subverts in effect, the unity of God."

"In the second place, we believe in the unity of Jesus Christ. We believe that Jesus is one mind, one soul, one being, as truly one as we are, and equally distinct from the One God. We complain of the doctrine of the Trinity, that not satisfied with making God three beings, it makes Jesus Christ two beings."—Dr. W. E. Channing.

"The characteristic tenets of Unitarian Christianity are so simple and unambiguous, that little scope exists for variety in their interpretation: to the propositions expressing them, all their professors attach distinct and the same ideas."

There are four great subjects comprised in the controversy between the (Trinitarian) Church and ourselves: the nature of God; of Christ; of sin; of punishment. On these . . . all our modern writers . . . maintain the following doctrines:—

UNITARIAN DOCTRINES, opposed to CHURCH DOCTRINES.

(1) The Personal Unity of God.	(1) The Trinity in Unity.
(2) The Simplicity of Nature in Christ.	(2) Two Distinct Natures in Christ.
(3) The Personal Origin and Identity of sin.	(3) The Transferable Nature and Vicarious Removal of Sin.
(4) The Finite Duration of Future Suffering.	(4) The Eternity of Hell Torments.

Rev. James Martineau, 1839.

"What is Unitarianism? The briefest answer is that it is that form of Christianity which holds the primitive faith in the simple unity of God, that God is one, not a Trinity; and which looks upon Jesus Christ as the greatest and holiest of Teachers, but not God. . . . Unitarians regard Man as the child of God—not 'fallen' and totally depraved, but only slowly rising; Salvation, as deliverance from sin, including everything that heals and helps towards goodness and God; Heaven and Hell—not separate worlds, but what men make of their own lives, both in this world and the world to come, while in no world can man ever go beyond the love and goodness of God . . . reverencing the Bible as the text-book of religion—the records of God's gradual revelation of His truth and will—but human records, to be studied with perfect freedom to distinguish the divine from the human. . . . Unitarians have no formal creed. They . . . urge upon all to think for themselves, and leave their churches entirely open to the reception of new truth."—Rev. Brooke Herford, D.D.

"As for the original meaning of the word 'Unitarian' unquestionably what it denoted in the early history of our denomination was the doctrine of God's oneness as opposed to the doctrine of His trinity. . . . Originally the doctrine was a doctrine of God as the Divine Unit; now it is a doctrine of the Divine Unity, and, as such, it takes up into itself the whole gist of modern science, the correlation of forces, the transmutation of species, the evolution and affinities of language, institutions, art, the sympathy of religions. If there is a word in the whole scope of moral and religious usage that has been enlarged and glorified by the process of the suns, it is the word 'Unitarian.'"—Rev. J. W. Chadwick, U.S.A.

"Many people limit the name Unitarian simply to the fact that it is the opposite of Trinitarian. But look at its larger significance. It may well stand for the greatest and most significant facts of the world: the unity of the universe, the unity of God; the unity of life; the unity of man; the unity of truth; the unity of the religious aim of the world, that is, to endeavour to get into right relations with God. All these may be summed up in our denominational name. We stand for all of them."—M. J. Savage, D.D.

"No one has a right to limit the 'Unity' at the heart of Unitarianism to mathematics. The numerical unity is true as far as it goes; but still deeper and greater are the spiritual unities—'I and my Father are one,' 'that ye all may be one,' 'one in Christ,' 'there shall be one flock and one shepherd,' 'all that love are one,' 'humanity is one,' 'religions are many, religion is one,' 'one far-off divine event to which the whole creation moves.' Such unities as these, as well as the unity of God, express the real meaning of Unitarianism."—J. T. Sunderland M.A.

"We still employ the word (Unitarianism) in the old sense to emphasise the personal unity of God.

Now our Unitarian Churches stand for the unity of creation, that cosmic order which is only another name for the unchangeableness and fidelity of the Creator; we stand for the unity of man, the organised solidarity of the race; we stand for the homogeneity of truth, the authority of conscience, the validity of reason. This, then, is the Unitarianism which we regard as a prophecy of the Church of the future."—Rev. Frank Walters.

UNITARIAN ORGANISATIONS, Etc.

The British & Foreign Unitarian Association.

Headquarters and Bookroom:
Essex Hall, Essex Street, Strand, London, W.C.
Annual Business Meetings: Whit-week.
Secretary: Rev. W. Copeland Bowie.

Founded 1825. It is the chief missionary organisation of the Unitarian Churches of Great Britain and Ireland. It originated as a representative Association, and at the present time it is supported by annual contributions from 244 churches, from some District Associations, and from individual subscribers, delegates from churches being invited to its annual business meeting and voting. It supports missionary work at home and abroad by grants in aid of stipends to ministers and missionaries, by co-operation with District Associations, by grants to assist churches, by the publication of books and tracts illustrative of Unitarian Christianity, and by grants of tracts freely made to individual inquirers, congregations, missionary societies, and postal missions; and its work includes the safeguarding of the civil and religious rights of Unitarians.—Catalogue of publications sent to applicants. Correspondence: Address to Secretary. Contributions to Treasurer: Mr. H. Chatfield Clarke.

The National Triennial Conference of Unitarian and Kindred Congregations.

Secretary: Rev. J. Harwood, B.A., 105, Palace Road, Tulse Hill Park, London, S.W.

Originated by the British and Foreign Unitarian Association 1881, for religious fellowship and conference. First Conference at Liverpool 1882, followed by others at Birmingham 1885, Leeds 1888, London 1891, Manchester 1894, Sheffield 1897, Leicester 1900, Liverpool 1903, Oxford 1906, Bolton 1909,—always held in April.

The Ministers' Sustentation Fund, the Ministers' Pension and Insurance Fund, the Guilds' Union, the Social Service Union, originated from discussions of the Conference. The Conference is a representative body. It is supported financially by 145 churches, 8 District Societies, and some individual subscribers; but all Unitarian Churches are on its roll and can send delegates to its meetings, and they, along with the ministers, decide by vote its matters of business.

Central Postal Mission and Unitarian Workers' Union.

Hon Secretary: Miss Florence Hill, 36, Heath Street, Hampstead, London, N.W.

Spreads information about Unitarianism by correspondence and distribution of literature through the post, and by various other means; promotes Postal Missions and affiliates them together, and assists other missionary work. There are thirteen district postal missions affiliated, and several Unitarian reading circles. List of names and addresses of secretaries can be had from Miss Hill.

The British League of Unitarian Women.

Established 1908. Secretaries: Miss Helen Brooke Herford, 1a, Christchurch Rd., Hampstead, London, N.W., and Miss Violet Preston, 9, Randolph Road, Maida Vale, London, W. Objects: To assist churches, and the denomination generally, in promotion of religious life and missionary activity, to bring Unitarian women into closer co-operation and fellowship, and to form local branches.

The Sunday School Association.

Essex Hall, Essex Street, Strand, London, W.C.
Hon. Secretary: Mr. Ion Pritchard.

Founded 1833. Promotes Sunday School education generally, and publishes religious books for Sunday Schools and young people. District Sunday School Associations of Unitarian Sunday Schools, and most Unitarian Sunday Schools are affiliated to it, and can be represented at its annual business meetings in Whit-week. Bookroom and office hours, 9 till 6; Saturdays, 9 till 2. Catalogue of publications and list of reward and gift books sent post free on application to Mr. B. C. Hare, Essex Hall.

The Guilds' Union.

Inaugurated 1901. Promotes Guilds and Religious Societies for Young People of Unitarian Congregations and Sunday Schools. Secretary: Rev. C. M. Wright, M.A., Heather Brae, Atkinson Road, Ashton-on-Mersey, Sale, Manchester.

The National Unitarian Temperance Association.

Established 1893. Promotes the Temperance Movement in connection with Unitarian Churches and Sunday Schools, and the formation of Bands of Hope and Temperance Societies amongst them, and seeks to affiliate them. Hon. Secretaries: J. Bredall, F.R.G.S., 3, Birdhurst Road, South Croydon, and A. W. Harris, 53, Lowden Road, Herne Hill, London, S.E. Organising Secretary: W. R. Marshall, 31, Birkhall Road, Catford, London, S.E.

The Social Service Union.

Founded by the National Conference, 1906. Secretaries: Miss Catherine Gittins, 6, Salisbury Rd., Leicester, and Rev. R. P. Farley, B.A., 11, Algernon Road, Kilburn, London, N.W. It seeks to arouse interest of Unitarian and Kindred Churches in the study of pressing social problems, and promotes practical efforts towards their solution.

UNITARIAN PERIODICALS: The Inquirer, 1d. weekly, 3, Essex Street, Strand, London, W.C.; The Christian Life and Unitarian Herald, 1d. weekly, 5, Fetter Lane, London, E.C.; The Unitarian Monthly 1d., "Dovestone," Denton Road, Gorton, Manchester; Young Days, 1d. Monthly—a magazine for children—Sunday School Association; The Essex Hall Year Book, British and Foreign Unitarian Association, Essex Hall, 1s.